April 13, 1954

The LUTHERAN Witness

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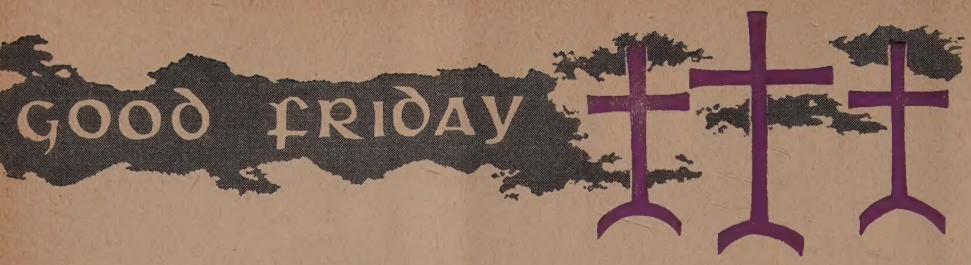
GOOD FRIDAY



What a day, Good Friday!
It is a day that has no equal.
Never has there been a day like this,
Nor will there ever be.
Not even if
The sun shall hide his face,
And stars to earth will fall,
And rocks be rent,
And mountains burst asunder,
And all the elements be moved,
And a great cry of terror
Be heard amidst it all.
Judgment Day will not be one like this
On which the Son of God must die!

What a day, Good Friday!
What an eve — when He
Sat with the Twelve at supper
In that Upper Room;
His soul weighed down with sorrow
As He said: "Verily, I say to you
That one among you shall betray Me."
"Behold, the hand of him
Is with Me on the table.
But woe unto that man!"
And they were filled with sorrow
And began to ask Him one by one:
"Lord, is it I? Lord, is it I?"
And even Judas asked:
"Master, is it I?"

What a night!
In dark Gethsemane He said to them:
"My soul's exceeding sorrowful,
Even unto death. Tarry ye here,
And watch with Me."
And then great drops of sweat
Formed on His brow as blood.
Hear Him pray: "Father, Abba, Father,
If Thou be willing, remove this cup from Me.
O My Father, if this cup
May not pass away from Me
Except I drink it, Thy will be done."

What a night
When He from dark to dawn
Stood bound before the Sanhedrin
And the high priest said to Him:
"I adjure Thee by the living God
That Thou tell us
Whether Thou be the Christ,
The Son of God!"
And Jesus said: "I am.
And ye shall see the Son of Man
Sitting on the right of power,
Coming in the clouds of heaven."
And they all cried: "Guilty!
He is guilty of death!"
Yet, adding insults more,
Some spat into His face,
Some smote Him with their hands;
And Peter by the fire
Denied before them all
And cursed and swore
And with an oath denied:
"I do not know the Man."

What a morning then
When He, arraigned
Before the governor, stood silent
While they accused Him so
Of stirring up the people a
Forbidding to give tribute
Caesar,
Saying He Himself is Chris
a King!
But Pilate had to say again
"I find no fault in Him." A
He had Him scourged, mal
mocked,
And, crowned with thorns,
Led out before them all
To say: "Behold the Man!"
And then the mob cried, al
one:
"Away with Him!" and "Cr
And Pilate gave consent
And sent Him to the Cross.

Oh, what a noon day
There on Golgotha!
The Son of God nailed to the
The sun itself could not endu
sight,
But hid his face
And wrapped the bloody w
Of thorns and nails in dark
Yes, darkness filled the eart
at noon.
And then from out that glo
A groan arose: "My God, M
Why hast Thou forsaken Me
And shortly after that
His voice is heard again.
The Son of God, condemned
cursed,
Said: "It is finished!"
And bowed His head and di
What a day, Good Friday!

"Well might the sun in dark
hide
And shut his glories in
When God, the mighty Mak
died
For man the creature's sin."

J. C. R. SCHM
Weiser, Idaho

The Lutheran Witness

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The World's Number One Problem

By AUGUST W. BRUSTAT

or, Trinity Church, Scarsdale, N. Y.

COURTESY, LIBRARY, CITY ART MUSEUM OF ST. LOUIS

"Crucifixion," Tintoretto

at, in your opinion, is the orld's Number One problem? Confronting the world of to- the problems of international he menace of Communism, delinquency, economics, cor- in government, alcoholism, secularized education, and ajor problems. Admittedly they erious.

ever, these are only phases of problem confronting the world. rld's Number One problem is

Universal

eful study of God's Moral Law, Commandments, shows that born in sin, are daily guilty sins of commission and omis- thought, word, and deed. They call down upon themselves the s wrath of a holy and just God. uthor of "Rock of Ages," in the ed debate that led to the writ- is favorite hymn, claimed that uth of 20 years has committed 00 sins. At the age of 50, so s M. Toplady figured, a man of 1,500,000,000 sins. Who ow accurate the mathematical ons behind these shocking fig- be? But this we know: not dding machines in the world pute the towering price of sin, volves separation from God, from heaven, spiritual death, terrors of hell.

Awful

The awfulness of sin in the sight of God and at the same time God's love for the sinner may be seen in the fact that Jesus Christ, the Son of the everlasting Father, took these multiplied sins of all humanity, including yours and mine, and bore them in His own body on the cross.

Only as we realize the enormity and heinousness of sin in the sight of God will we appreciate the sacrifice Christ made on the cross for the sin of mankind. Those who think lightly of sin will think lightly of Christ and His cross. Those whose sins weigh heavy upon their hearts will be eternally thankful that in Christ they have a Sin-Bearer. Only those who acknowledge their sins, confess them, repent of them, and believe in the Lord Jesus Christ's atonement for their sins are truly Christians.

There is a tendency in our day to delete the word *sin* from many theological vocabularies. Sin is denied, minimized, glossed over, or "interpreted." Consequently, many people are not being led to God, but away from Him.

Some people call sin an "upward stumble in man's progress," "youthful indiscretion," "immaturity," "an error of mortal mind," or similar terms to give sin a semblance of respectability. But these terms do not solve the sin problem. You can't make a pigsty any less a pigsty by planting flowers around it. Leprosy is not lessened by clothing the victim in purple and fine linen.

Fatal

Let's face the fact honestly. Sin is a fatal mischief of the heart, the causative element of all world suffering. When we deal with sin, we are not dealing with trifles or puny pettiness, but with blinding, appalling enormities. Science cannot, despite its accomplishments, get rid of sin. Education cannot eradicate sin. Medical skill cannot cure sin. The only cure for sin is God's cure; the blood shed by the Son of God on Calvary.

Forgivable

To be free from sin, to have forgiveness of sin, we must look upon Him whom we have pierced. Our sins were the palms that slapped Him; our sins the spit that shamed Him; our sins the fists that beat Him; our sins the scourge that bruised Him; our sins the thorns that pierced Him; our sins the nails that transfixed Him; our hard, sinful hearts the hammers that drove the nails.

Surely His crucifixion must shock us until we hate the sin that caused His suffering and death. We look with horror upon our sinful hands, crimsoned with His blood, and cry: "God, be merciful to me, a sinner!" and accept by faith our Savior from sin.

What Did Jesus Look Like?

By HENRY RISCHE
Editor of *This Day*

What is your favorite picture of Christ — Hofmann's, Sallman's, Titian's, Da Vinci's, or the more recent exhibitor Barosin's? Each depiction is different, yet there is a certain character about all these portrayals that readily identifies the subject as Christ.

Why one picture is preferred above another is entirely a subjective matter. It has nothing to do with authenticity, because what Jesus actually looked like is unknown.

Antiquity has handed down profiles of Caesar Augustus on the tax money of the day, but of the famous Person born when all the world was to be taxed no original likeness is extant. The Bible is silent about details of His features. The Evangelists offer no description, probably because the ancient Jews had a definite aversion to the making of images. The early Christians had only their imagination and faint tradition to draw on for their conceptions of what Jesus looked like. Ironically, the earliest illustrations of Him were caricatures scrawled by enemies of the Christians to lampoon their Savior.

No other subject in art is more popular. It is the ambition of every Christian artist to paint "The Great Portrait." And in all there is a natural tendency, which is not without significance, to nationalize Christ. He appears in the various portrayals as an Italian, a German, a Hollander, a Chinese, a South American, a Hebrew, according to the kinship of the artist.

Each national group wants to make Christ its own, and each artist puts into the picture that which means the most to him — Raphael, His power; Titian, His composure; Da Vinci, His sad and tender grace; and the later artists, His suffering.

While there is no authentic description of the features of Jesus, early church fathers have given us legends and conjectures. Justin Martyr considered Him as being "without beauty and of mean appearance." T (born A. D. 100) thought of having "not even ordinary beauty, far less heavenly."

However, other early wr Gregory and Jerome went t posite extreme. Chrysostom Christ: "The heavenly Fathe out on Him, in full streams, sonal beauty which is distil drop by drop upon mortal m eloquent St. Augustine said, beautiful in His mother's bosc tiful in the arms of His paren tiful on the cross, and beautif sepulcher."

At the same time St. Augu mitted that, in actuality, of "appearance we are wholly for the likenesses of Him vary according to the fancy of th

The same seeming contradi the church fathers regarding appearance could be adduc divergent viewpoints of Him pressed in the Bible. The

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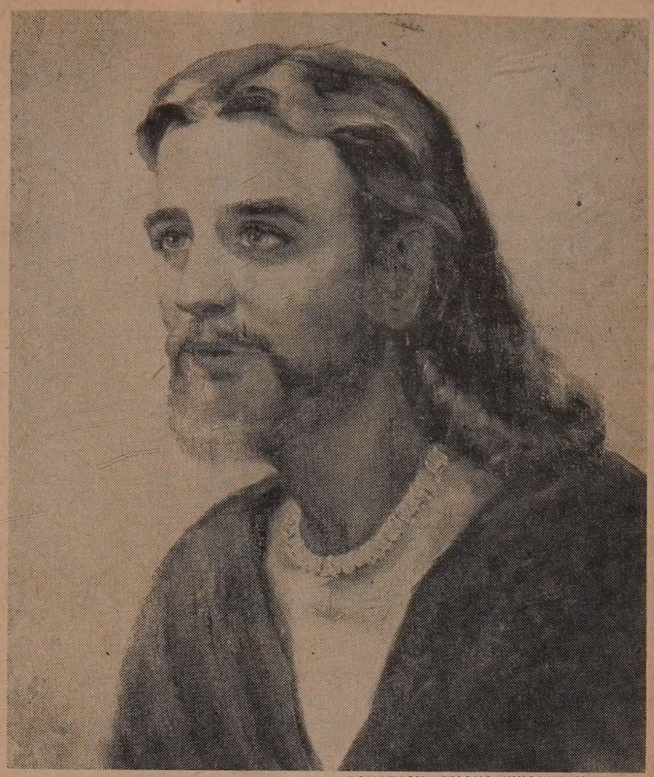
Drawing of "Head of Christ," Leonardo da Vinci

GRAMST

"Head of Christ," G. Max

"Christ," B. Plockhorst



COURTESY, OMAHA "WORLD HERALD"

"Christ," Sirio Tonelli

'hou art fairer than the children ' (Ps. 45:2), while Isaiah says, :h no form nor comeliness, and ve shall see Him, there is no that we shall desire Him" (Is. It all depends on the point of

one hand we have the idyllic ion of Nicephorus (15th cen- f "the appearance of our Lord, ed down to us from antiquity. very beautiful. . . . His hair uburn and not too thick, and nclined to wave in soft curls. brows were black and arched, s eyes seemed to shed from gentle golden light. . . . He a little, but His body was well His complexion was that of wn wheat, and His face, like His mother, rather oval than vith only a little red in it, but it there shone dignity, intel- of soul, gentleness, and a calm- spirit never disturbed."

he other hand we have Paul t's (17th century) description:

ed Head, now wounded,
th grief and shame weighed down,
cornfully surrounded
:h thorns Thine only crown. . . .
rt Thou pale with anguish,
:h sore abuse and scorn!
oth Thy visage languish,
at once was bright as morn.

ne Christian the appearance count. What Jesus means to him does count. What He was and is, what He has done for us, and what He does for us today, prompt the hymn writer to extol Him as the "Beautiful Savior."

The Christ on the cross has no comeliness. There is no beauty there. Nevertheless, to say that He was mean in appearance, unattractive, repulsive, does not hold with what we know of Jesus, even as Gregory of Nyssa wrote, "Assuredly that splendor and majesty of the hidden Divinity, which shone even in His human countenance, could not but attract, at first sight, all beholders. Unless He had had something heavenly in His appearance, the Apostles would not immediately have followed Him."

He must have had a magnetic personality and great personal attraction that the chosen disciples would straightway drop all and follow Him, that children took to Him readily, that the common people flocked to Him by the thousands and "heard Him gladly." How impressive His countenance must have been when one passing look, without a word being said, moved Peter, warming himself at the fires of the enemy, to go out and weep bitterly for his denial of Him!

Jesus has many expressions; He shows Himself to us according to our need. Sometimes we need the stern face He turned to the insincere Pharisees; sometimes we need the friendly face He turned to the sin-sick publican; sometimes we need the smiling face He turned to the children; sometimes we need the sympathetic face He turned to the sorrowing sisters. But most of all, we need to see the suffering face of Jesus that says, "I gave My life for thee."

There is a novel painting of the thorn-crowned head of Christ by the artist Gabriel Max. When you first look at it, the eyes are closed in the mute posture of completed sacrifice. But as you study the eyes, they seem to open, with penetrating directness, as though to say, "It was for you."

That is why, though others "mock and taunt and jeer Thee, Thou noble Countenance," the believer looks at Jesus' face and says, "Yet, though despised and gory, I joy to call Thee mine."

Our impression of our Lord rises from the heart, as the poet Hillyer expressed it:

No pictured likeness of my Lord have I;
He carved no record of His ministry
On wood or stone.
He left no sculptured tomb nor parchment dim,
But trusted for all memory of Him
Men's hearts alone.
Who sees the face, but sees in part; who reads
The spirit which it hides, sees all, he needs
No more. Thy grace —
Thy life in my life, Lord, give Thou to me,
And then, in truth, I may forever see
My Master's face.

WOMEN Began Mexican Mission in California

By VELMA SCHMIDT

Teacher, St. John's Lutheran School, Orange, Calif.

Alice Fiene was driving to Our Savior's Lutheran Church in Santa Ana, Calif. She noticed Tony, an 11-year-old Mexican lad, speaking to a group of boys on the street. They were listening intently. As she stopped, she heard Tony teaching his friends the Ten Commandments. This was just one of the fruits of labor and of the faith and determination of Alice and her Mission Society.

Alice's concern for the Mexicans began with her Christian education and with her high-school Spanish class. She utilized her Spanish as she worked part-time in a grocery store and served Mexican customers. Late one evening a Mexican man, tired from a long walk, returned to the store. As he gave Alice five dollars, he said, "My change should have been one dollar instead of five." This and similar experiences deepened her understanding of the Mexican people.

On an evening before Christmas some years ago, as Alice was walking home, she noticed some Mexicans admiring a Nativity scene in a store window. After Alice learned that they were too poor to buy one, she invited them to enjoy hers. This Mexican family with their nine children came after Christmas. Alice told them that her father had died just before Christmas. The Mexican father comforted her by saying, "How beautiful it must be to go to sleep and wake up in heaven on Christmas."

In 1937 Alice's Christmas gift from her parents was a Spanish Bible. Reading it, she meditated: more than 8,000 Mexicans living in Santa Ana have no opportunity to hear the pure Word; poverty, fights, murders, and prostitution among the Mexicans often made the headlines; countless Mexican children lived like orphans. She thought: "That was an inspiring mission sermon I heard at St. John's, Orange, last Sunday! But what is being done to bring the Gospel to these Mexicans?"

Alice was employed by a firm which exported articles to Spanish-speaking countries. She observed that Spanish letters were sent outside the firm for translation. One day Alice asked the manager, "May I try to translate these letters?" From then on she became the chief translator and Spanish correspondent for the company.

In the spring of 1938 Alice had a party for twenty Lutheran young women who were members of Saint John's Church. She explained to them her zeal for beginning mission work among the Mexicans. These women formed a Mission Society which met weekly for several years. Their project? Mexican mission work in Santa Ana.

Their first endeavor began on an October Sunday afternoon in 1938 when the Mission Society canvassed the Mexican slum area. They didn't kindle one flicker of interest among the Mexicans. The women were disheartened, but with Alice's encouragement, they did not give up.

The following Sunday the Mission Society visited a better class of Mexicans. After explaining the term "Sunday school" to the children, the canvassers asked the children: "Would you like to come to a Sunday school? Would you come if we had one?" The canvassers promised the children that they would have their first Sunday school in two weeks. Although the Mission Society didn't know where the Sunday school would meet, they'd have one, even if they had to conduct it in the street.

The society rented a dilapidated store building and gathered discarded Sunday school leaflets from St. John's. The Mexican mission opened with 43 children the first Sunday. A Lutheran pastor preached. Members of the society taught Sunday school.

For three years the women assumed the entire responsibility of the mission. They financed the project, planned all the services as well as their elaborate Christmas and Easter festival services. Alice's musical talent was a definite asset. As time passed, various church organizations assisted financially. Some of the women taught Sunday school continually for ten years. Under Alice's leadership, the women studied Spanish and soul-winning, issued publicity, canvassed, and worked hard to overcome numerous obstacles. It would take pages to tell how some nuns came in and took out children, and how rocks were thrown into the building during Sunday school. Not disheartened, the relatively small Mission Society showed countless kindnesses to the Mexicans.

This is just one example of the society's zeal: When the agricultural workers followed the fruit harvest, they sent their addresses to the Mission Society. The women then sent the workers Sunday school materials; and these workers, in turn, taught the lessons in camp. Isn't this personal evangelism in action?

In 1941, at the request of the women,

ORACAM PHOTO

Alice Fiene (now Mrs. Richard Kr started the mission among the Me icans, with some children from the

the Southern California Miss took over the mission. A Rev. Alfredo Saez, was pla that same year. The women their support, taking over the mission was without a 1948, the Rev. David Stirdi installed as the first permane

Today the Mexicans w their chapel — an old house v been remodeled. If you wer them on a Sunday morning, y see the entire Sunday school ing for the service. The con has organized a Young Peo ciety. Vacation Bible Scho annual project.

Pastor Stirdivant, who is s ing the mission, remarked re the work of the Mission Society women did not have a Luth cleus among the Mexicans wi to begin. Had it not been constant God-given interest Mission Society, this work wo been terminated many a time

The fifth biennial conventi International Lutheran Wome sionary League at Portland chose this "Little Mexico" a three projects to receive a grant. "As the announcem made," the Southern Californi of the WITNESS reported a L. W. M. L. convention last "hearts leaped with joy, and e filled with tears. . . . We impl continued interest and daily for Pastor David Stirdivant, missionary to the Mexican A of Los Angeles and Santa An may be guided to the homes without Christ."

ED. NOTE: Pastor Stirdivant, wh article to the WITNESS, wrote: "In the 1953, issue of the LUTHERAN WITNESS an article entitled 'Wanted, Women Work.' It was a splendid article. A women in Santa Ana told me tha paged through the WITNESS and s caption 'Wanted, Women,' they co further until they had read the en It stirred a group of ladies here i California to have the enclosed stor

Now Is Christ Risen!"

By STRATFORD EYNON
Pastor, Trinity Church, Des Moines, Iowa

ew more days Easter will be
n us. Seemingly the word
ter" is of pagan origin. It may
d to the Anglo-Saxon goddess
in whose honor a festival was
ring April. Be that as it may,
h is that when the saving Gos-
ıe Christ permeated the North-
gan countries, it captured the
estival and transfigured it into
sed memorial of the resurrec-
the Savior from the grave.
ever, for many people the fes-
Easter is still a pagan day. To
merely heralds the coming of
with its beautiful flowers. It is
f the rabbit, the chick, and the
day for the Easter bonnet, the
ashions, and the promenade.
the Christian, Easter has a
significance than these passing
s and emotions. In a series of
ws flashes, Easter proclaims not
ous wish or hope, but the star-
joyous fact: "Now is Christ
om the dead!"

Chief Church Feast

stianity is based upon three
acts — the Incarnation, the Cru-
, and the Resurrection. But the
f Jesus would have been pur-
s, and the death of Jesus on
's cross would have been use-
d He and His work not been
d on Easter morning with the
ction from the grave. No won-
ster is the *chief* festival on the
's calendar!

value of what was done for us
cross on Good Friday depends
who it was who died on that
Jesus boldly rested His case
e words: "Destroy this temple,
three days I will raise it up."
maintained that His whole life
rifice would be weighed in the
when He gave Himself over
ath. If He did not rise from the
ıen He could be marked a fraud,
whole mission and work could
sidered useless. But if He rose
e dead, then it would be proof
was the Son of God and that
bstitutionary sacrifice on the
r the world's sins would be ac-
e before the bar of Divine Jus-
aul hurries to state that Jesus
eclared to be the Son of God
ower by the resurrection from
d," and again that He "was de-
for our offenses and raised
r our justification." Easter pro-
that Divine Justice has been
, that our atonement is perfect and complete. His resurrection is proof positive that the barrier of our sins has now been removed *through* Him and that *in* Him through faith we can now become the true children of a loving heavenly Father.

"Ye Shall Live Also"

Easter also underlines the confession of our Christian faith: "I believe in the resurrection of the body, and the life everlasting." "How is John Quincy Adams?" the question was once asked. With a twinkle in his eye, the aged man replied: "John Quincy Adams himself is very well, thank you. But the house he lives in is sadly dilapidated. It is tottering on its foundations. The walls are badly shattered, and the roof is worn. The building trembles with every wind, and I think John Quincy Adams will have to move out before very long. But he himself is very well." "Because I live, ye shall live also," says the risen Christ. He would have us know that we are not essentially bodies inhabited by spirits, but rather spirits inhabiting bodies. This is the answer to the age-old question, "If a man die, shall he live again?" Easter with its tidings assures us that he who trusts in Christ shall live forever.

This comforts us in life and consoles us in grief after our loved ones have fallen asleep in Jesus. We are reminded that this separation is only temporary. The time will come, perhaps sooner than we think, when we shall be reunited before the Throne of Grace with those loved ones in Christ, and there will be no more parting. Paul tells us: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." In the light of the resurrection on Easter the happy future of immortality is assured to all believers.

Easter also proclaims that Christ was the "First Fruit" of those who shall rise from the dead. We believe in the resurrection of the body! "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth." It matters not what afflictions we have now; it matters not how badly crippled and disfigured and mutilated our bodies may become in this life. We can look forward to the day when we shall come forth from the grave with glorified bodies like unto the body of the risen Lord Jesus Christ.

The angels asked on that first

HAROLD M. LAMBERT

Easter: "Why seek ye the living among the dead?" We have a *living* Lord! A living Lord is a comforting, helping, and strengthening Lord. The disciples on the Emmaus road were downcast, befuddled, and hopeless. Yet to those two insignificant people, Jesus Christ, with the experiences of death and the resurrection still fresh upon Him, thought it worth while to come, to enlighten their understanding, and to bless their homes. And that is still true today. The risen, victorious Christ will come to the poorest and the weakest among us, and He will help us to unravel the tangled skein of our difficulties and will bear the burden of our sorrows.

The Church's Mission

The resurrection of Jesus also brought to the early disciples a mighty and challenging task. After the night of tears and bewilderment there dawned a day of challenging, sweet service to the risen Christ. It is the risen Christ who says: "Peace be unto you; as My Father hath sent Me, even so send I you." The resurrection of Christ has always been the motivating force of missionary zeal. Because He is risen, we rejoice in the promise: "Lo, I am with you alway." We have an ever-present Savior!

This fact made heroes and conquerors of those early Christians. So today the Gospel of the risen Christ helps to keep the Church at its great missionary task. The Church is built on the risen, living Son of God. Without the resurrection of Christ the Church would have no mission. Indeed, there would be no reason for its existence. And you and I are the Church!

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

YOUR SYNOD

THE PRESIDENT

The 1951 *Proceedings* of the Honorable Wisconsin Synod state, pp. 129 and 130: *"In view of past controversies on this subject* [this part in italics was omitted by our committee in *A Fraternal Word*] a clear and correct presentation of the doctrine of Conversion must include a rejection of the **untenable distinction** [Wisconsin's emphasis in *"A Fraternal Word" Examined.* Our committee had emphasized "wilful resistance."] between a natural and a wilful resistance of man, *as well as of any other attempt at explaining the mystery 'cur alii prae aliis?'* (Cf. *Brief Statement,* Art. 12 to 14.)" The meaning of the Latin question is: Why some before others?

"We note that the *Common Confession* not only fails to include such a specific rejection, but that its positive wording does not exclude the thought of man's preparing himself for conversion by his refraining from such wilful resistance." (Wisconsin *Proceedings.*)

Furthermore, in the *"A Fraternal Word" Examined* the Wisconsin brethren state, p. 8: "In discussing the C C article on Conversion we brought out the importance of taking the history of the controversy on this doctrine into account. (Wisconsin Report, 1951, p. 129 VII.) We called for a rejection of the distinction between a natural and a wilful resistance of unregenerate man when this distinction is offered as the explanation for the mystery why some are converted and others not. At this crucial point in the problem the F W diverts the attention of the reader to a side issue of terminology. Not only does it first misquote, and then answer us, but it does so when we are dealing with the very heart of the issue. If it were not for this, one could perhaps ignore the unfairness of the method. But as it stands our position is certainly being misrepresented."

In all fairness let us ask whether the *Common Confession* contains a rejection of "the untenable distinction between a natural and a wilful resistance." If "specific rejection" means a rejection in such express words as "we therefore reject, etc." then we could answer No. If this is not what it means, then please consider the following statements from the *Common Confession*: Article VII, Part I states: "This change of heart with respect to sin, and this reliance upon Christ for salvation from sin, is the work of God the Holy Spirit *without any co-operation whatsoever from sinful man.*" — Article II states: "Therefore all men are born into this world with original sin; and being unable to observe God's divine commands, they *willfully continue to transgress God's holy Law in thoughts, words, and deeds.*"

Common Confession, Part II, Article i (1) states: "It [the Church] confronts a mankind which without the gracious working of the Holy Spirit is totally corrupt in trespasses and sins, is completely blinded to the will of God, and *willfully resists every endeavor of God to save it from destruction.*" (Let me recall here that Part II has as yet not been adopted. It is to be studied together with Part I prior to the 1956 convention of Synod.)

Let us note that the *Common Confession* nowhere speaks of, or indicates a distinction between, man's natural and willful resistance to God's every effort to save him from destruction. It speaks of willful resistance only. There is no other. Every resistance on the part of man is willful.

Let us also ask whether can be made that the *Comm sion's* "positive wording does the thought of man's prepar for conversion by his refra such wilful resistance." Plea statements above, which are q the *Common Confession,* esp statements which I italicize phasis: Such statements as "w co-operation whatsoever fr man"; "willfully continue to God's holy Law in thoughts, deeds"; "willfully resist every of God to save it [mankind] struction"; do not leave roo thought of "man's preparing f sion by his refraining from s resistance."

Man continues to resist will is all he can do. Only when Spirit converts the sinner, onl grace He "changes unwilling willing men," Ezek. 36:26, 1 Cor. 12:3, can there be any from willful resistance. That is God's doing, "without any co whatsoever from sinful man."

Why, then, are not all men c Why some before others? W know. We do know that acc Scripture a man owes his conv tirely to the grace of God an any lesser guilt or better cond part." On the other hand, if not converted, he has only H blame. Hos. 13:9. Though o cannot harmonize these two st both must stand; both are t Scripture teaches both. This is Church teaches. This is what *mon Confession* teaches.

JOHN W. BEHNKEN

"ADVANCE," New Journal

The first issue of *Advance,* Synod's new journal of practical church work, will be in the mails by May 10. This June number should arrive early enough for pastors, teachers, and committee chairmen to read before June meetings.

Advance, 40 pages of 6×9 inches, featuring articles on parish education, evangelism, and stewardship, will show what congregations in Synod are doing in these phases of church work and will offer suggestions to the committees which plan specific programs for the local parish. It is hoped that by sharing experiences in the use of various methods the parishes may help others to advance the cause of Christ in their communities.

Quotations for the local church's Sunday bulletin and outdoor bulletin board, material on the promotion of Sunday school, day school, and part-time agencies, guides for parents and parent-teacher groups, supplementary helps for parish activities, and reviews of useful books and audio-visual aids will also be given. A survey is being made among pastors to determine what material will be most helpful.

On recommendation of the Board of Directors the Houston Convention authorized *Advance.* The Departments of Parish Education, Missions, and Stewardship are represented on the Editorial Committee in the persons of Arthur L. Miller, Allan Hart Jahsmann, William Hillmer, Herman Mayer, John Herrmann, and Waldo Werning. Egon Gebauer is in charge of layout, production, and distribution.

By resolution of the Houston Convention, *Advance* will be sent f pastors, called teachers, and cha education, evangelism, and ste committees. Each congregatio quested to send the names and of the chairmen of these comm *Advance,* 210 N. Broadway, St. Mo. If there are no such co congregations are requested to e immediately to benefit from the periodical will give the loc

Advance will be available scription at $2 a year. Chu societies may subscribe for all of their church council, comm society officers.

The July-August issue will b June 10 in time for plannin activities for the summer.

ELMER KETTNER, Editor

he Psalter

Early Intimation of Immortality

85:6: "Wilt Thou not revive that Thy people may rejoice

a of immortality is almost sal. Virtually every religion th the idea of immortality. ianity is different. It, too, of aches the immortality of the t, unlike all other religions, ine is centered in the resur- hrist, God's Son, our Re- Through Him we look not the immortality of the soul, for the resurrection of the e rose. We, too, shall rise. k for the resurrection of the not simply a neat doctrinal toward the end of the Ni- ed. It is rather a dynamic our daily Christian living. matically prefigured in the t of Holy Baptism, which the power each day "to rise ness of life." It gives us the e that temporal death is not It conveys the guarantee of llowship with God.

e basis of this immortal hope ist in our text prays: "Wilt revive us again?" There are ife when we sink beneath the vorry and woe and sin. Our ost fails us for fear and grief. t such times we can echo the plea: "Wilt Thou not revive " And we can come before this petition because we firm assurance that He *will* If He will revive our bodies grave on the Resurrection He not both able and willing our drooping spirits and ur heavy load? Will He not into our heart and a song on He who has promised the le will perform the lesser.

purpose of this revival is That Thy people may rejoice Here is cause for rejoicing We have a God who hears rs, cares for our needs, lifts pack off our shoulders. He us all through life and after- ive us into glory.

glimpse of that glory is o revive the weariest trav- life's way. The coming of oves again that the glimpse ge. It is real as God is real. power of the resurrection ves us and makes us rejoice.

THOMAS COATES

And Jesus Said

Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemes against the Holy Ghost it shall not be forgiven. LUKE 12:10

Who can read these words without a feeling of deepest awe and the prayer in his heart: Lord, mercifully keep me from committing this sin! We believe in the forgiveness of sins, as we confess practically every Sunday in the Apostles' Creed, and still we have to admit that there is one sin that will not be forgiven. The words of Jesus to that effect are very plain. They are found also in the Gospels of Matthew and Mark.

Many a conscientious and sensitive soul has in terror exclaimed: "Did I commit the sin against the Holy Ghost, the one unpardonable wrongdoing?" There may be people who think that when they sin knowingly and deliberately they become guilty of this sin. Those who offend thus should indeed feel worried, but they have not committed this terrible sin. Some person may think that when he makes light of God and His word, pokes fun at holy things, and jests about heaven and hell he has fallen into this iniquity. He has sinned grievously, but this form of wrongdoing he has not committed. When we survey what Jesus says on this point, we see that there are three characteristics of this sin.

In the first place, it can be committed only by a person who has been a believer and who has known the power and sweetness of the Holy Spirit's work. Who else can blaspheme against the Holy Spirit? A heathen cannot do it. He may speak blasphemous words, but he does not know their true import even if he were able to recite dictionary definitions of all the terms involved. In the second place, real blasphemy, speaking ill of the Holy Spirit of God, is one of the earmarks of this dread offense. Falling away from the truth, shocking though it is, is not the sin here discussed. There is a third characteristic; whoever commits this sin remains an unbeliever forever; in him is found permanent rejection of God's love and offer to forgive our trespasses. The last words of Mark 3:29, where Jesus speaks of the same matter, should be rendered: "He is guilty of an everlasting sin." No offender who repentantly yearns for pardon has committed this sin.

WILLIAM F. ARNDT

The Creed

"He Descended into Hell"

Does this merely mean that Jesus entered the grave? Hardly! In a doctrinal statement so brief as the Creed we do not look for repetitiousness. The preceding word was: "buried." No need to repeat.

Neither does it mean that He suffered the pangs of hell as our Substitute. He had previously, in the state of His humiliation, endured the torments of hell; in particular, according to the body, when He exclaimed: "I thirst"; according to the soul, when he felt Himself a derelict, crying; "My God, My God, why hast Thou forsaken Me?" Fact is, He Himself declared, on the cross, that His redemptive work was "finished."

Nor was Christ's descent into hell made for the purpose of liberating Old Testament saints from limbo or preaching the saving Gospel to the disobedient spirits and their captives. The latter would nullify all those Bible passages which stress that "*now* is the day of salvation."

The God-Man descended into hell to show Himself as Conqueror. His first act, after He awakened on Easter morning and before He appeared to His disciples, was to thrust Himself as the Prince of Life and Lord of Glory suddenly into the very capital of the infernal empire, to exhibit Himself as the Stronger.

He had been put to death in the flesh, but He was made alive in the spirit; in which He went and preached to the spirits in prison (1 Peter 3:18). By His bitter suffering and death and His rising again He attained the ascendancy over evil, removing the guilt of sin, plucking out the barb of death, and breaking the rod of the oppressor. "The kingdoms of this world" which, only a few short years before, Satan fancied he could give to Jesus, ay, shall become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever (Rev. 11:15). Henceforth, the keys of hell and death would hang from the girdle of Jesus, glorified man, omnipotent God. Grace had conquered over sin. The woman's Seed had worsted the serpent.

The sons of God may now live as free men, enjoying the liberty wherewith Christ has made them free. They are free from the guilt of sin, free from the fear of death, free from the dread of judgment.

"He descended into hell" is the emancipation proclamation.

ERWIN KURTH

The Last Week of the Life of Our Lord

PALM SUNDAY

April 2, A. D. 30

(Matthew 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19)

Departure from Bethany
Triumphal Entry into Jerusalem amid Hosannas
Visit to the Temple
Return to Bethany

MONDAY OF HOLY WEEK

April 3, A. D. 30

(Matthew 21:12-19a; Mark 11:12-19; Luke 19:45-48)

Return to Jerusalem
Cursing of the Barren Fig Tree on the Way
Cleansing of the Temple
Healing of the Lame and the Blind
Hosannas of the Children
Return to Bethany

TUESDAY OF HOLY WEEK

April 4, A. D. 30

(Matthew 21:19b—26:16; Mark 11:20—14:11; Luke 20:1—22:6; John 12:20-50)

(Last day of the Lord's public teaching. According to the records, 397 verses, the busiest day of His life)

Return to the City
The Withered Fig Tree
Teaching in the Temple
- Christ's Authority Challenged
- Parable of the Two Sons
- Parable of the Wicked Husbandmen
- Parable of the Marriage of the King's Son
- Question About Tribute
- Question About Resurrection
- Question About the Great Commandment
- Question Concerning Himself
- Christ's Denunciation of the Scribes and Pharisees
- Lament over Jerusalem
- The Widow's Mites
- Greeks Seek Jesus
- The Voice from Heaven Discourses
- Departure from the Temple to the Mount of Olives
- Prophecy of the Destruction of the Temple and the End of the World
- Parable of the Fig Tree
- Parable of the Porter
- Parable of the Ten Virgins
- Parable of the Talents
- The Last Judgment

Return to Bethany
Jesus Predicts His Death
Plotting of the Rulers Against Jesus
Betrayal Bargain of Judas

WEDNESDAY OF HOLY WEEK

April 5, A. D. 30

There are no records of the activities of Jesus for the Wednesday of Passion Week. Most likely the Lord spent this day in seclusion at Bethany, strengthening Himself for His great Passion.

MAUNDY THURSDAY

April 6, A. D. 30

(Matthew 26:17-56; Mark 14:12-52; Luke 22:7-53; John 13:1—18:12)

Preparation for the Passover Meal (probably in the afternoon)
Arrival at the Upper Room in Jerusalem (in the
Strife Among the Disciples as to Rank
Jesus' Washing of the Disciples' Feet
The Paschal Supper
Judas Revealed as Traitor. His Departure
Institution of the Lord's Supper
Singing of the Paschal Hymn (probably Psalms 113—118)
Farewell Discourses of Jesus: Promise of the C
Departure from the Upper Room for the C Gethsemane (on the slopes of the Mount c
Peter's Denials and Dispersal of the Twelve
The Great Intercessory Prayer
The Agony in Gethsemane
The Betrayal
The Arrest of Jesus (about midnight)

GOOD FRIDAY

April 7, A. D. 30 (about 1 A. M. to 6 P. M.)

(Matthew 26:57—27:61; Mark 14:53—15:47; Luke 22:54 to 23:56a; John 18:13—19:42)

Trial of Jesus Before the Jewish Authorities
- nas, former high priest; Caiaphas, priest and son-in-law of Annas; the hedrin (Council of the Seventy), the siastical tribunal
- Peter's Denials
- Jesus Condemned to Death for Blasph
- Suicide of Judas

Trial Before Roman Authorities: Pilate (6 A. M.); Herod
Pilate (for the second time)
- Jesus Condemned to Death

On the Way of Sorrows
The Crucifixion (9 A. M.)
The Seven Words from the Cross
The Death of Jesus (3 P. M.)
The Burial of Jesus (3 to 6 P. M.)

HOLY SATURDAY

April 8, A. D. 30

(Matthew 27:62-66; 28:1; Mark 16:1; Luke 23:56b)

The Guard at the Sepulcher
The Rest on the Sabbath
The Purchase of Spices by the Women

surrection Events

28:2-20; Mark 16:2-20;
-53; John 20:1-29;
Acts 1:1-11; 1 Cor. 15:5-7)

R SUNDAY

ril 9, A. D. 30

ıke and Rolling Away of the Stone
ımen Go to the Grave
ıpears to Mary
ears to the Women
d John Go to the Sepulcher
ıort of the Guard to the Priests
ıpears to Peter
ears to the Two Emmaus Disciples
ears in the Evening to All the Apostles Except
omas

OLLOWING SUNDAY

ril 16, A. D. 30

ıpears to All the Apostles
luding Thomas

RECORDED APPEARANCES OF JESUS

ring the Forty Days After His Resurrection

n Apostles at the Sea of Galilee
ultitude (more than 500) in Galilee. The Great
ssion Command
es
the Apostles in Jerusalem and at His ascension
ar Bethany, Thursday, May 18.

Traditional Sites, Jerusalem

What's the Answer?

Question: Did Jesus ascend to heaven after He spoke to Mary Magdalene on Easter Sunday, before His second visit to His disciples (John 20:17)?

Answer: No. The Bible mentions only the one ascension of Jesus, which took place on the fortieth day after His resurrection (Acts 1:1-11). Actually, as far as He was concerned, He was with the Father from the very moment in which He took back the life which He had laid down. His State of Exaltation, in which He "always and fully uses the divine attributes communicated to His human nature," had begun. He no longer lived with His disciples as before (Luke 24:44), but made a number of appearances to them during this forty-day period to show Himself alive. The glorious visible ascension from Mount Olivet was His way of removing all doubt from the minds of His friends as to His destination. He did not suddenly disappear, as at Emmaus and in the Upper Room, but miraculously ascended to heaven before their very eyes. That is one reason why, instead of weeping, His disciples returned to Jerusalem with great joy (Luke 24:52). Jesus' words to Mary at the sepulcher (John 20:17) refer to this event.

Question: Can Christ's words in Matt. 23:4, 5 be applied to ministers for having altar boys and wearing colorful vestments in the church services?

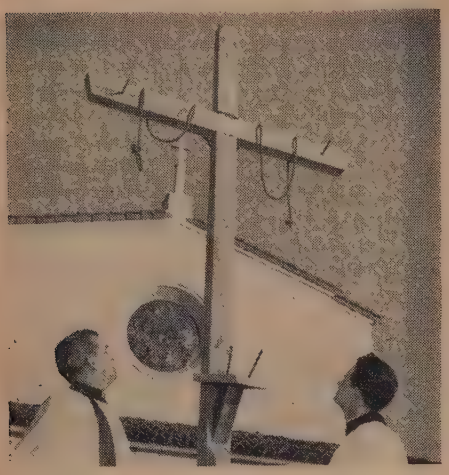
Answer: In these verses Jesus blames the scribes and Pharisees for three things: (1) for commanding the people to do things which they themselves refused to do; (2) for performing their religious works out of vainglory; (3) for manifesting vanity in their dress.

To be sure, Christian ministers should take these words to heart and should be able to tell their people not only: "Do as I say," but also: "Do as I do." Earnestly they should likewise be on guard against vainglory and vanity. But no one should undertake to judge their hearts and accuse them of pride and vanity because they have altar boys and wear colorful vestments, since these are neither commanded nor forbidden in the Bible. Some pastors and people have an appreciation of such practices; others not. The sensible procedure is that the pastor and the congregation discuss the matter frankly in Christian love and reach a decision. They should also weigh the matter of giving offense. If there are weak Christians who would be offended by the introduction of such practices, the congregation will do well to wait until they have been adequately instructed and are ready to go along with the majority.

Question: Is outward glamour or the preaching of the pure Word of God the most important thing in our churches?

Answer: The answer to this question is simple; yet it deserves constant repetition and emphasis. If our religious life, private and public, is exercised merely to be seen by men, we may be sure that it is an abomination to the Lord and that we have our reward (Matt. 6:2, 5, 16). If lived sincerely as unto the Lord, the humbler as well as the more elaborate services will be acceptable to Him. At all times let us be aware of the solemn words in Eccl. 5:1. An occasional rereading of Is. 1:10-20 will help us to keep a sober spiritual balance. O. E. S.

NEWS



REDEEMER CHURCH, SOUTH GATE, CALIFORNIA, erected a wooden cross with protruding nails and a rope to remind passers-by of Lent. According to tradition a Roman soldier used a rope to raise and lower Jesus from the cross, the Rev. Tobias H. Joeckel (left), pastor of the church, said. Vicar Theodore W. Buehner stands to the right. "People pass the church so regularly they fail to raise their eyes to the cross that crowns our house of God; so we decided to erect a cross they could not miss," Pastor Joeckel said. The church is open daily from 9 A. M. to 9 P. M. for private prayer and meditation

Resumption of relations between the U. S. and the Vatican is personally favored by Under Secretary of State Walter Bedell Smith, whose testimony on January 25 before the House Appropriations Committee was recently made public.

Dr. Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State, deploring the reopening of the issue of U. S.-Vatican relations, said responsible citizens of all faiths would regret the judgment of Rep. John J. Rooney (D-N. Y.) in "seeking to revive the issue." The POAU leader added that it should also be asked why, if the Vatican is a great bulwark against Communism, Italy, in the "very shadow of the Pope," seems to be going Communist, according to Ambassador Clare Booth Luce and other observers.

The West German government has named a Protestant, Wolfgang Jaenicke, to be its first ambassador to the Vatican since the division of Germany into East and West spheres. While traditionally Germany's representative at the Holy See has been a Protestant, German Catholics have argued that the growth of Catholicism in West Germany should be recognized by the appointment of a Catholic. It is reported unofficially that Catholic and Evangelical Church leaders have agreed that the first ambassador be a Protestant and his successor a Catholic.

Iran's highest court exonerated Sohail Azari, editor of *Nur-i Alam* ("Light of the World"), a monthly magazine published by the Christian Church in Iran, of a charge of slandering the country's predominant religion, Mohammedanism. The religious censor, an Islamic official, during the Mossadegh regime, in Iran, charged the editor with slander, of which a lower court found him guilty. A Christian lawyer, who had been active on various United Nations commissions, argued Mr. Azari's case when it was appealed to the high court at Teheran. In reversing the conviction and vacating the suspension of the publication, the court's chief justice said of the magazine: "There are articles and materials favorable to Christianity, but in view of the fact that there is a recognized Christian minority in Iran, the inclusion of such materials is not to be regarded as a crime, even though they are aimed at the advancement of Christianity."

The Rev. Elmer A. Kettner, editor of *Advance,* a journal of practical church work (see page 7), was installed March 14 in Christ Memorial Church, Affton, Mo., by Dr. H. Harms, First Vice-President of Synod, who also preached the sermon. Dr. Herman Mayer, Secretary of Missions in North and South America, read the liturgy; assisting clergymen were the Revs. Walter Rossnagel, John Herrmann, Allan Jahsmann, Wm. Hillmer, and Dr. A. L. Miller. The Rev. Waldo Werning was the organist.

The Rev. Elmer A. Kettner

After graduation from Concordia Seminary, St. Louis, in 1931, Pastor Kettner organized Wollaston Lutheran Church, Wollaston, Mass., which he served for almost twenty-three years. Twice he was elected Circuit Visitor.

He was born in Elgin, Ill., April 22, 1906. When he was 11, the family moved to a farm in northern Indiana.

In 1932 he married Miss Adeline Rosenbaum of La Crosse, Ind. They have five children: Annamae, Paul, Peter, Joel, and Stephen.

"A million pennies will make a modern kitchen." With this slogan, students of Bethany Lutheran College, Mankato, Minn., have begun to collect pennies. The money will be used to remodel and re-equip the college's kitchen, which now serves 200 college, high school, and seminary students. To help collect the $10,000 in pennies, 5,000 coin boxes are available for distribution to people who are willing to assist in the project of the Norwegian Synod's college.

Dr. Franklin Clark Fry of the United Lutheran America, branded as charges made by the Evang burgian Church of Poland estant leaders in the U. S. porting "a policy of front and preparation for war." L ber, Bishop Karol Kotula o burgian Church sent the which the church's praes adopted three months Dr. Fry. In his reply, Dr. lenged Bishop Kotula to a equally outspoken remonstr churches of the Soviet U Fry declared that the praes cusations "are not verified true. I can but wonder v addressed to the ULCA an ular to me. Does this fact our Church has been invol alleged defense of Christ the Polish Peoples Republ I belong to the 'Protestant hierarchy which, under c alleged defense of Christ tually supports a policy of r preparation for war'? . . . does not engage in political of any kind. I know of no ecclesiastic hierarchy, abo America, where our Luthera live under democratic institu ULCA does not abuse relig ment or church authority f reasons."

The All-Lutheran Youth Council met in Minneapolis year. Among the "faith in ac ects of Lutheran young peop volunteering of six young the Luther League of the Lutheran Church who will Guinea for two years. They struct church and school bu mission activities and will a ize native youth groups. Th who will leave in June will salary except $150 for incide

Mrs. Dwight D. Eisenhow ite flower is the pink miniatu Amling" rose, the White H dener said in a White Hou radio interview over the Broadcasting Company's ne March 1 Amling" used dail orate M hower's gardener Claren of San Calif., a of Synod of Direc of the we Amling f florists, the pink rose nam his daugh

"Carol Amling" Rose Mrs. Eisenhower's Favorite

p. Alvin F. Bentley (R—
y in a critical condition in a
on, D. C., hospital after Puerto
corists had shot him and in-
r of his House colleagues,
ard Braskamp, chaplain of
e, prayed with him. The
ative then said: "Now, I don't
se folks who did the shooting
at they were doing. Won't
for them?"

de for Children," a pam-
pared and distributed by the
ated Meat Cutters and
Workmen of North America,
ed upon churches of all de-
ns in Chicago to join in "a
ade to drive completely from
homes the education in
ng given our children through
um of radio and television."
oast-to-coast radio and tele-
works, millions of dollars are
bring into American homes,
of the year, every known
the criminal — methods of
robbing, highjacking, burg-
nd killing. These abominable
ries viewed by our nation's
s serve as a crime education
r the youthful mind," the
stated.

g for a boycott, "silently or
," of such programs, the
urged churches to co-operate
rusade because "you cannot
me and the Bible at the same
u cannot make a hero of the
d have children accept the
of the Savior."

the Omaha "World-Herald"
published Sirio Tonelli's
of Christ, reproduced on
of this issue, the Nebraska
r received more than 42,000
for reproductions.

Bishop Hanns Lilje, in an official letter to Evangelical pastors of Western Germany, wrote: "The film 'Martin Luther,' which has been made by the Lutheran Churches of America in Germany, is to be shown in the public film theaters in the coming weeks. Since I am of the opinion that this film is an especially important medium for public information, I consider it my duty to ask you for your support. . . . It is of particular importance to me that in view of the present confessional differences, and especially because of the Marian year, we have here a medium to present to the widest audience our positive, effective, confessional testimony as the Church of the Reformation. . . . We already know that the film departments of several Catholic dioceses have attempted to influence the local theater owners not to present this film — a film which has been graded 'outstanding' by the Federal Film Evaluation Bureau. . . . We regret these actions very much, since we on the Evangelical side have never protested against the numerous films which have presented Catholic dogma and which support Mariolatry. We are of the opinion that every Church should be permitted to present its teachings publicly."

The influence of the International Lutheran Hour in England was evident in the large crowd which attended the special presentation of "The Word Made Flesh" at All Souls' Church in London's West End, January 23. The script, musical realizations, and arrangements for voice, organ, piano, and oboe were made by David Marcus-Roland, studio manager of BBC television and a fellow of the International Society of Musicologists, who was attracted by the Lutheran Hour and is now taking instruction for membership in Luther-Tyndale Church (Missouri Synod), London. He also conducted the Davidica Consort of Singers, a well-known professional group, and the choir of Luther-Tyndale Memorial Lutheran Church for the musical presentation of the events and times of the birth of the Christ Child. Albert Jerums, organist at Luther-Tyndale, opened the program with an organ fantasy of Christmas music. The church's pastor, the Rev. Norman Nagel, was one of the narrators of the story of the birth of our Lord.

DAVID ELLISON PHOTO

CONCERT IN LONDON: "The Word Made Flesh" presented in All Souls Church. L. to r.: Albert Jerums, choir director of Luther-Tyndale Choir; Margaret Keene, oboe soloist; David Marcus-Roland, producer; the Rev. Norman Nagel, pastor, Luther-Tyndale Church

On Christmas Day many listeners in Great Britain heard a shortened version of "The Word Made Flesh" broadcast over Radio Luxembourg. The very large All Souls' Church (Church of England), which was made available to the Lutheran Hour for the program, was filled to capacity.

NOUNCEMENTS

inations and Installations

CANDIDATES

and Installed:

A. E., Zion, Alamo, Tex., by M. J. larch 7.
rbert J., Our Redeemer, Huntington, y G. H. Hentschel, Aug. 2, 1953.

PASTORS

ugust, St. Stephen, near Adell, Wis., elflow, March 7.
chard B., Grace, Midland, Tex., by Schulz, March 14.
rd E., St. John, Lincolnville, Kans., Hobratschk, March 7.
Walter, Trinity, Jansen, Nebr., by nisch, March 7.
mer E., Christ Memorial, Affton, Co., Mo., as Editor of *Advance*, by , March 14.
on, St. John, New Haven, Mich., by ald, March 7.
den H., Concordia, Clearwater, Nebr., Christiansen, March 7.
mer E., Glendale, Glendale, Mo., by ler, March 14.
eodore, Scarborough, Toronto, Ont., G. W. Bornemann, Jan. 31.

Peters, Edmund A., Westwood Suburban Mission, Kalamazoo, Mich., by H. M. Heidenreich, March 14.
Quast, Emil H., Trinity, Hill City; Grace, Remer, Minn., by O. H. Markgraf, Feb. 21.
Reimnitz, Alwin, St. John, Buhl, Idaho, by R. Koch, Feb. 28.
Schwane, Walter H., St. John, Warrenton; St. Paul, Jonesburg, Mo., by A. Miessler, March 14.
Senne, Anton B., Trinity, McFarland, Kans., by Richard H. Raedeke, March 7.
Trapp, E. F., assistant pastor, Christ, Minneapolis, Minn., by W. A. Buege, March 14.
Uetzmann, Clarence D., St. John, Park Rapids, Minn., by A. A. Dierks, Jan. 31.
Vajda, Eduard M., St. Paul, Columbia, Pa., by Karl Weckwert, Jan. 3.
Wenzel, Martin H., Immanuel, Lynch; Faith, Glenburn, N. Dak., by W. E. Gehrs, March 14.
Widiger, Arthur C., First Lutheran, Chickasha; St. Peter, Apache, Okla., by Robert Biel, March 7.

Commissioned:

Wyneken, Martin, missionary at large in the California and Nevada District in the South San Francisco area by F. A. Jacobsen, March 14.

TEACHERS

Installed:

Day, Cand. Richard F., St. Paul, Cleveland, Ohio, by Theodore Dorn, March 14.
Lisch, Elmer R., Mount Olive, Milwaukee, Wis., by Robert A. Hobus, March 7.
Timm, Walter P., St. John, Kendallville, Ind., by M. F. Kretzmann, Feb. 7.

Ground Breaking

Abilene, Tex. Our Savior, new chapel, Feb. 21.
Fort Worth, Tex. St. Paul, new church, educational unit, fellowship hall, March 14.

Cornerstone Laying

Garden Grove, Calif. St. Paul, new church, Feb. 28.

Dedications

Cocoa, Fla. Trinity, new chapel, Feb. 21.
Hobbs, N. Mex. Grace, first church, Feb. 28.
Morris Plains, N. J. Trinity, new church and parish hall, Feb. 21.
San Diego, Calif. Our Redeemer, new church, Feb. 14.
Silver Spring, Md. St. Andrew, new church, Jan. 24.

Call for Nominations for Two Associate Professorships at Concordia Teachers College, River Forest, Ill.

With the approval of the Board for Higher Education, the Board of Control of Concordia Teachers College of River Forest, Ill., herewith urges the congregations and other qualified groups of Synod to nominate candidates for two new associate professorships. The positions to be filled are:

A. An associate professor competent to teach Religion as his major field and also qualified to teach English on the college level.

B. An associate professor competent in the field of Sacred Music, including organ, directing of choral groups, and some aspects of musicology.

The candidates must be theologically sound, seasoned by congregational or other experience, apt to teach, ready to identify themselves with the synodically established purpose of the school, and by Christian conduct and example endeavor to lead young people to become qualified for the ministry of Christian education in our Synod.

Candidates should be fully qualified to teach on the college level (a minimum of a Master's degree or its equivalent) or be in a position to qualify themselves within a reasonable time.

Nominations for the two associate professorships should be in the hands of the undersigned by May 25, 1954. — ERWIN L. PAUL, *Secretary*, Board of Control, Concordia Teachers College, River Forest, Ill.

Nominations
California Concordia College

Nominees for two associate professorships are:

1. Music

Edward E. Dix, New York, N. Y.: Trinity, Menasha, Wis.

Hugo Gehrke, Oakland, Calif.: Bethel, San Francisco; Trinity, Burlingame, Calif.; St. Luke's, Chicago, Ill.; First Trinity, Oakland, Calif.; Redeemer, Oakland, Calif.; St. Paulus, San Francisco, Calif.; Trinity, Whittier, Calif.

Theodore A. Haendschke, Alice, Tex.: Trinity, Alice, Tex.

Rev. Harold Hiller, Island Lake, Ill.: Trinity, Austin, Tex.

Rev. Theo. Klammer, Maplewood, Mo.: Luther Memorial, Richmond Heights, Mo.

Carl Lederer, Iowa City, Iowa: St. Paul's, Iowa City, Iowa

Martin L. Mack, St. Paul, Minn.: St. John, Colton, Calif.

Walter Nau, Chicago, Ill.: Grace, Mount Olive, and St. Stephen's, all of Duluth, Minn.

John G. Rieck, Chicago, Ill.: St. Stephen's, Chicago, Ill.

Rev. Wm. Scar, Newton, Mass.: Our Savior, Chicago, Ill.

Rev. Otto F. Stahlke, Waltz, Mich.: St. Paul's, Milan, Mich.

George Zehnder, Los Angeles, Calif.: Good Shepherd, Gilroy, Calif.

Herbert Nuechterlein, Fort Wayne, Ind.: Immanuel, Twin Falls, Idaho

2. Education — Religion

Rev. Kurt Biel, St. Louis, Mo.: Christ, Saint Louis, Mo.

Duane Blobaum, Addison, Ill.: Calvary, Wood Dale, Ill.

Rev. Julius Fritze, Higginsville, Mo.: Zion, Chanute, Kans.

Rev. Alfred W. Koehler, Oakland, Calif.: Bethel, San Francisco; Grace, El Cerrito, Calif.

Victor K. Krause, Oak Park, Ill.: Zion, Wenona, Ill.

Martin L. Mack, St. Paul, Minn.: St. John, Colton, Calif.

Rev. Herbert Munderloh, Winfield, Kans.: Trinity, Appleton City, Mo.

Gerhard H. Mundinger, Tucson, Ariz.: Faith, Tucson, Ariz.

Rev. Robert F. Rolf, Independence, Ohio: Saint Mark's, Cleveland, Ohio

Rev. Walter Rubke, Oakland, Calif.: Trinity, Burlingame, Calif.; Concordia, Kirkwood, Mo.; First Trinity, Oakland, Calif.; Redeemer, Oakland, Calif.

Rev. Paul Stelter, Oakland, Calif.: Bethlehem, Pacific Grove, Calif.

Comments concerning the qualifications of the above-named candidates are invited and should reach the undersigned before May 18, 1954, when the election is scheduled to take place. — EDWIN MEESE, JR., *Secretary*, Board of Control, 4444 Edgewood Ave., Oakland 2, Calif.

Election Result

Dr. Paul W. Lange, principal, Lutheran High School, St. Louis, Mo., has been called to the associate professorship in education and another field at Concordia Teachers College, River Forest, Ill. — ERWIN L. PAUL, *Secretary*, Board of Control.

Mother's Day, May 9
Armed Services Commission Collection

Notice

Anyone knowing of members of our Lutheran Church living in or near Edinburg, Pharr, San Juan, Alamo, Donna, Weslaco, La Faria, Elsa, and Eccouch (all in the Rio Grande Valley of Texas), please mail names and addresses to: REV. A. E. GRUETZNER, 1110 W. Austin Ave., Alamo, Tex.

Available

Eight Gothic *stained-glass windows*, 33" × 86", and other smaller sizes available. Reasonably priced. REV. P. A. WEBER, R. 3, Fort Dodge, Iowa.

Wanted

Used *Communion rail*. Trinity Congregation, Twin Valley, Minn. Will pay transportation. Write: REV. A. A. DREVLOW, Ada, Minn.

For Finnish Mission congregation: *Church pews*. Could pay nominal price and transportation costs. Write REV. H. J. KOTILA, 3053 N. 14th St., Milwaukee 6, Wis.

Organ, pews, candelabra, and *Lutheran Hymnals* (English) for Holy Cross Congregation of Slovak Synod, a mission group for 15 years which now has an opportunity to purchase a church building. We will pay transportation charges or make our own pickup. Write: ANDREW VRSHEK, *Chairman*, R. R. 2, Box 159, Blue Island, Ill.

Pastors: **Changes of Add**

NEW HOME ADDRESS OF
OF SYNOD
Rev. John W. Behnken
6477 Murdoch Av
St. Louis 9, Mo.

Bruening, George, 1500 Cron
Coyner, Conrad, 935 North F
Hasse, Martin L., Rua Viscon
Curitiba Parana, Brazil, S
Heimsoth, Chaplain A. E., 9
Grp., APO 911, c/o PM
Calif.
Hellbusch, Herbert H., 3660 L
Denver, Colo.
Herrmann, Chaplain O. Dav
phibious Base, Little Cree
Hoffmann, Chaplain Ben G
Bomber Wing, APO No. 7
Francisco, Calif.
Keiper, V. M., 918 Clay St., Be
Kettner, Elmer A., 4862A Fa
St. Louis, Mo.
Kuechenmeister, G., 334 S. K
Kansas City 24, Mo.
Lehenbauer, H. C., 603 N. She
Peoria, Ill.
Marg, George, Walnut at Eigh
Ala.
Maschoff, Elmer E., 1365 N.
Glendale 22, Mo.
Maurer, W. R., 1704 Jenkins
Kans.
Michels, W. H., 518 W. Finley,
Iowa
Sauer, Chaplain Robert C., Wi
Force Base, Chandler, Ariz.
Senne, A. B., Box 213, McFari
Single, Paul G., 309 W. Washin
Alexandria, Ind.
Wyneken, Martin L., 131 Dun
San Francisco, Calif.

Teachers:

Bathje, Arnold A., 22039 Saxon
East Detroit, Mich.
Brink, Marvin F., 5141 Hilda, S
Mo.
Gersmehl, Herold C., 933 Wood
Napoleon, Ohio
Lisch, Elmer W., 1633 N. 53d
Wis.
Luehrs, B. J., 349 Fullerton Ave
Northlake, Ill.
Scheele, R. W., 840 S. Almanso
Alhambra, Calif.
Walther, F. J., 6335 Center St.,
Unionville, Mich.
Zielske, Edwin E., (I), 114 Se
N. W., Rochester, Minn.
Zielske, Edwin E., (II), 2170 Li
Lakewood, Ohio

Notes on the Treasurer's Annual Report

We are happy to report that 1953 was a notable year in Synod's financial history. The fact that our people gave $1,034,829.81 more in 1953 for the work of the Church is truly cause for rejoicing. Let us be thankful for this evidence of God's gracious blessing.

Our Districts gave a total of $5,627,855.31 for the budget, compared with $4,652,305.68 for 1952. This is an increase of $975,549.63, or 20.96%. Budget receipts from Sundry Sources amounted to $409,445.48; from Legacies and Bequests $77,543.97; from the Concordia Publishing House dividend allocation $200,000; from L. L. L. Endowment Fund Earnings $80,895.74; and from Miscellaneous Receipts $51,005.77.

A Budget of $6,500,000 was adopted for Fiscal 1953. But the collections totaled only $6,037,300.79. We fell short by $462,699.21. However, we did not spend at the rate of the adopted budget, as a study of "Exhibit B — Statement of Budget Receipts and Disbursements" will show. Substantial sums were saved by the Departments of Missions, the Board for Higher Education and the Board of Support and Pensions.

Our Total budget disbursements were $6,237,318.43, resulting in a cash budget deficit of $200,017.64. From this exhibit you will note that Concordia Publishing House gave Synod a special gift of $150,000 and that the budget surplus from 1951 of $35,099.53 was added to this special transfer of funds, making a total of $185,099.53. After deducting that total from the actual operating budget deficit, there remains a deficit balance of $14,918.11, which was charged to Synod's Contingent Reserve account.

"Exhibit A — Balance Sheet" reflects all Assets and Liabilities of Synod on a "Fund Accounting Basis." Synod is still indebted to other specific funds in the amount of $542,501.59.

The Trust Funds section of the Balance Sheet again shows a substantial growth in the Pension Fund, which increased by $2,449,274.88 during the year. The other Trust Funds remained static, with the exception of the Lay Retirement Fund, which increased by approximately $100,000. "Schedule A-I — Analysis of Contingent Reserve Fund" shows a balance of $795,433.88, of which $536,153.37 has been expended for physical properties. This leaves a balance in the Continge $259,280.51. "Schedule A-II — 'Conquest for Christ' Funds' year history, that is, from February 1, 1952, to January schedule shows that a total of $13,972,088.04 was rec purpose, which includes interest earnings on investments Total charges against the collections amounted to $13,5 cluding collection expenses of $342,171.21. "Schedule A-I for Christ' Funds — Grants to Missions Unexpended" reflec in this category for the year 1953. This money is being p the form of constructing classrooms, health centers, dining- etc. at our mission centers, as well as substantial expenditur Missions, Negro Missions, North and South American Miss ship Department, European Missions, etc.

"Schedule A-IV — Other Specific Funds" shows tha substantial sums on deposit for the various funds shown Advanced Scholarship Fund, Armed Services Commissio Thankoffering, Peace Thankoffering, General Relief, etc.

"Exhibit C — Church Extension Funds" reflects the a year in this fund. It will be noted that loans made to da quest for Christ" funds total $1,367,000. Synod's Board of instructed the Treasurer of Synod to solicit and accept "demand" notes for this important fund, so that the nece available to the General Church Extension Board for th making loans to the Districts. District repayments are to b rate of 10% of borrowings per annum.

"Exhibit D — Synodical Building Fund" shows in det tions from "Conquest for Christ" funds, Building and Lo District Receipts. These total appropriations amounted to

This short report of your treasurer and his assistan pertinent facts concerning Synod's vast financial transactio possible to go into greater detail. However, your inquiries and will receive careful attention. W. H. SCHLUETER,

LUTHERAN CHURCH — MISSOURI SYNOD

BALANCE SHEET

Exhibit "A"

JANUARY 31, 1954

ASSETS

FUNDS			
nt Assets:			
tty Cash Funds	$ 3,769.00		
—			
nd Travel	8,066.70		
eposits	54,335.45		
Receivable	152,357.65		
e Sales			
s Receivable	68,346.32		
s — General	336,689.53		
s — Foreign	81,948.54		
posits			
le	58,809.10		
from			
nds	665,980.33	$ 1,430,302.62	
ed Charges:			
repaid	$ 157,754.15		
of			
Luther" Film	135,430.26		
, etc.	34,726.51	327,910.92	$ 1,758,213.54
FUNDS			
uest for Christ":			
	$ 496,545.48		
ts	12,687.50		
Extension Fund	1,367,000.00	$ 1,876,232.98	
Specific Funds:			
	$ 1,476,616.68		
eivable —			
oans	11,075.00		
from			
Funds	542,501.59	2,030,193.27	
h Extension			
d:			
	$ 279,911.53		
eivable	2,405,622.02		
eivable — "Con-			
r Christ" Funds	1,367,000.00		
		4,052,533.55	7,958,959.80
SSETS			
Pub. House		$ 3,190,375.67	
ion KFUO		526,424.04	3,716,799.71
UNDS			
ended Plant			
ds:			
	$ 808.91		
ts	5,050,000.00	$ 5,050,808.91	
ed in Plant:			
nd Seminaries	$18,854,884.34		
Office Building	625,125.11		
esidences	360,144.36		
rvices Commis-			
perties	242,929.03		
ion Properties	277,620.00	20,360,702.84	25,411,511.75
UNDS			
A-V)			
und		$14,931,825.04	
dowment Fund		2,825,279.61	
ust Funds		2,323,085.45	
ement Fund		615,105.08	20,695,295.18
			$59,540,779.98

LIABILITIES

CURRENT FUNDS			
Current Liabilities:			
Accounts Payable	$ 4,984.25		
College Deposits Payable	337,292.19		
Cash Due to Spec. Funds	542,501.59	$ 884,778.03	
Reserves:			
Home Mission Reserve	$ 60,616.47		
Unexpended Appropriations —Contingent Res.	17,385.16		
Contingent Reserve (of which $536,153.37 of the funds representing this reserve have been expended for physical properties) (Schedule A-I)	795,433.88	873,435.51	$ 1,758,213.54
SPECIFIC FUNDS			
"Conquest for Christ":			
Fund Balance (Schedule A-II)	$ 509,232.98		
Loan Fund Capital	1,367,000.00	$ 1,876,232.98	
Other Specific Funds:			
Mission Funds (Schedule A-III)	$ 1,219,515.09		
Other Specific Funds (Schedule A-IV)	577,731.88		
Transitory Funds	232,946.30	2,030,193.27	
Church Extension Fund:			
Notes Payable	$ 484,714.22		
Due to "Conquest for Christ" Funds	1,367,000.00		
Loan Payable — Home Mission Reserve	250,000.00		
Reserve for Loan Program Expense	19,006.11		
Capital Account	1,931,813.22	4,052,533.55	7,958,959.80
OTHER ASSETS			
Concordia Pub. House — Net Worth		$ 3,190,375.67	
Radio Station KFUO — Net Worth		526,424.04	3,716,799.71
PLANT FUNDS			
Unexpended Appropriations:			
"Conquest for Christ" Funds		$ 5,050,808.91	
Invested in Plant:			
Cash Due to Current Funds (of which $127,421.92 is for St. Louis Office Building)	$ 665,980.33		
Mortgage Payable	1,074.68		
Notes Payable	19,580.00		
Net Investment in Plant	19,674,067.83	20,360,702.84	25,411,511.75
TRUST FUNDS			
(Schedule A-V)			
Pension Fund		$14,931,825.04	
L. L. L. Endowment Fund		2,825,279.61	
Sundry Trust Funds		2,323,085.45	
Lay Retirement Fund		615,105.08	20,695,295.18
			$59,540,779.98

Schedule A-III — "CONQUEST FOR CHRIST" — GRANTS TO MISSIONS — UNEXPENDED JANUARY 31, 1954

	Total	Foreign Missions	Negro Missions	North and South American Missions	Loan Grants	Stewardship Department	European Missions	Board for Deaf	School Development Program	Armed Services Commission
BALANCES, FEBRUARY 1, 1953	$1,440,600.00	$170,100.00	$207,500.00	$244,500.00	$ 753,500.00	$ 65,000.00	$ ——	$ ——	$ ——	$ ——
Add										
Additional Appropriations	1,624,019.00	119,000.00	——	137,800.00	873,500.00	——	147,719.00	102,000.00	100,000.00	144,000.00
TOTAL	$3,064,619.00	$289,100.00	$207,500.00	$382,300.00	$1,627,000.00	$ 65,000.00	$147,719.00	$102,000.00	$100,000.00	$144,000.00
Deduct										
Disbursements for Period from 2-1-53 to 1-31-54:										
Land, Buildings, and Equipment in Following Mission Fields:										
Japan	$ 47,918.08	$ 47,918.08								
Hong Kong	10,000.00	10,000.00								
Philippines	13,000.00	13,000.00								
India	40,500.00	40,500.00								
Formosa	9,502.22	9,502.22								
New Guinea	24,000.00	24,000.00								
Washington, D. C. — Loan Grant	30,000.00		$ 30,000.00							
Oklahoma City — Loan Grant	30,000.00		30,000.00							
Porto Alegre, Brazil — Gymnasium	10,000.00			$ 10,000.00						
Montevideo, Uruguay — School	10,000.00			10,000.00						
Villa Ballister — Rosario, Argentina	39,507.50			39,507.50						
Work in England	6,475.51			6,475.51						
Venezuela — Chapel and School	100,000.00			100,000.00						
Argentina and Brazil — Motorization	16,500.00			16,500.00						
Brazil District — Parsonage and Chapel	10,000.00			10,000.00						
Guatemala — Parsonage	3,500.00			3,500.00						
Mexico City — Parsonage Loan	15,000.00			15,000.00						
Loan Grant Payments for Year	1,126,000.00				$1,126,000.00					
Missions Visualized, Inc.	21,698.06					$ 21,698.06				
C. P. H. Mission Films	16,821.16					16,821.16				
Devils Lake, N. Dak. — Equipment	3,000.00							$ 3,000.00		
St. Paul, Minn. — Deaf Chapel	3,000.00							3,000.00		
Rochester, N. Y. — Chapel and Parsonage	30,000.00							30,000.00		
Newark, N. J. — Chapel and Parsonage	30,000.00							30,000.00		
New York City, St. Matthew — Loan Grant	16,000.00							16,000.00		
Board of European Affairs	50,284.26						$ 50,284.26			
Miscellaneous Expenses	2,397.12								$ 2,397.12	
Washington, D. C. — New Office Building	130,000.00									$130,000.00
TOTAL DISBURSEMENTS	$1,845,103.91	$144,920.30	$ 60,000.00	$210,983.01	$1,126,000.00	$ 38,519.22	$ 50,284.26	$ 82,000.00	$ 2,397.12	$130,000.00
BALANCES, JANUARY 31, 1954	$1,219,515.09	$144,179.70	$147,500.00	$171,316.99	$ 501,000.00	$ 26,480.78	$ 97,434.74	$ 20,000.00	$ 97,602.88	$ 14,000.00

Schedule A-IV — OTHER SPECIFIC FUNDS — FEBRUARY 1, 1953, TO JANUARY 31, 1954

	Total	Advance Scholarship	Armed Services Commission	Blind Literature Fund	Centennial Thank-offering	Peace Thank-offering	General Relief Funds	Relief in Europe and Asia	Scholarly Research Fund	Medical Missions
BALANCES, FEBRUARY 1, 1953	$ 517,960.47	$ 3,300.00	$ 43,623.85	$ 7,260.34	$ 224,804.07	$103,082.50	$119,406.01	$ 11,427.74	$ 4,329.93	$ 726.03
Add										
Receipts for Period 2-1-53 to 1-31-54	740,664.83	250.00	494,067.00	1,603.44	——	——	209,567.71	23,444.87	5,000.00	6,731.81
TOTAL	$1,258,625.30	$ 3,550.00	$537,690.85	$ 8,863.78	$ 224,804.07	$103,082.50	$328,973.72	$ 34,872.61	$ 9,329.93	$ 7,457.84
Deduct										
Disbursements for Period 2-1-53 to 1-31-54:										
Foreign Mission Expense	$ 7,842.47				$ 7,842.47					
Radio Missions in Foreign Fields	4,913.40				4,913.40					
Speech Laboratory, Equipment	1,500.00				1,500.00					
Scholarly Research and Publications	21,100.03				21,100.03					
Visual Education	8,412.33				8,412.33					
Disbursed by Order of Board	406,849.25		$406,849.25							
Disbursed by Board for Book Fund	4,158.80			$ 4,158.80						
Bad Boll Conference	18,216.37					$ 18,216.37				
"Lutheraner" — German Edition	540.56					540.56				
German Students — Travel and Board	638.18					638.18				
Dr. Caliandro — Study at St. Louis Seminary	1,030.00					1,030.00				
Council of Great Britain	24,477.58					24,477.58				
China Rehabilitation — Korean Student	105.00					105.00				
Reconstruction and Rehabilitation in Europe	— 5,329.47 *					— 5,329.47 *				
Relief Grants	24,653.55						$ 24,653.55			
Disbursed by Order of Board	77,341.37						77,341.37			
Lutheran World Relief, Inc.	55,603.70						55,603.70			
Canadian Lutheran World Relief — Expenses	5,906.19						5,906.19			

A-I

nalysis of Contingent Reserve Fund

EBRUARY 1, 1953, TO JANUARY 31, 1954

, FEBRUARY 1, 1953		$760,534.11
m Resettlement Project many Grant		90,990.00
		$851,524.11
edical Missions, Scholarship	$ 6,000.00	
ɔcial Welfare Board fugees	30,600.00	
efit Allowances	1,010.66	
– "Go and Tell" Booklet	3,561.46	
Budget Deficit for 1953 over Years' Budget Surplus and rom Concordia Publishing (Per Exhibit "B")	14,918.11	56,090.23
Σ, JANUARY 31, 1954		
hibit "A")		$795,433.88

Schedule A-II

"Conquest for Christ" Funds

FEBRUARY 1, 1952, TO JANUARY 31, 1954

BALANCE, FEBRUARY 1, 1952			$ 60,735.33
Add			
Receipts:			
Districts	$13,716,563.35		
Sundry	24,949.55		
Interest Earned on Investments	230,575.14	13,972,088.04	
			$14,032,823.37
Deduct			
Disbursements and Appropriations:			
Collection Expense	$ 342,171.21		
Appropriations:			
Mission Fund Grants	4,654,269.00		
Educational Grants:			
Buildings	$ 8,461,650.18		
Equipment	65,500.00	8,527,150.18	13,523,590.39
BALANCE, JANUARY 31, 1954			$ 509,232.98

A-V

ASSETS AND LIABILITIES

TRUST FUNDS

JANUARY 31, 1954

ASSETS			LIABILITIES		
FUND			**PENSION FUND**		
	$ 164,530.12		Pension Fund	$13,464,867.13	
ts	14,586,095.79		Pension Annuities	1,077,978.62	
ed Premiums and Disc.	90,649.69		Contingent Fund	146,517.33	
nt. Receiv. on Investments	90,549.44		Reserve for Investment Depreciation	202,555.99	
			Earnings — Current	39,905.97	
		$14,931,825.04			$14,931,825.04
NDOWMENT FUND			**L. L. L. ENDOWMENT FUND**		
	$ 48,830.21		L. L. L. Endowment Fund	$ 2,704,925.27	
ts	2,770,165.00		Reserve for Investment Depreciation	114,069.94	
nt. Receiv. on Investments	6,284.40		Earnings — Current	6,284.40	
		2,825,279.61			2,825,279.61
TRUST FUNDS			**SUNDRY TRUST FUNDS**		
	$ 140,386.70		Annuity Endowments	$ 596,381.41	
ts	2,172,648.10		Bequests Pending Liquidation	30,868.72	
ed Premiums and Disc.	6,375.24		Legacies	1,099,463.94	
nt. Receiv. on Investments	3,657.41		Permanent Support Fund	243,964.28	
nvestment Suspense	18.00		Insurance Reserve—Fire and Tornado	222,986.37	
			Reserve for Investment Depreciation	92,117.16	
			Earnings — Current	37,303.57	
		2,323,085.45			2,323,085.45
IREMENT FUND			**LAY RETIREMENT FUND**		
	$ 14,300.49		Lay Retirement Fund	$ 615,105.08	
ts	596,410.00				
ed Premiums and Disc.	2,381.12				
nt. Receiv. on Investments	2,013.47				
		615,105.08			615,105.08
(to Exhibit "A")		$20,695,295.18	*Total* (to Exhibit "A")		$20,695,295.18

"B"

t of Budget Cash Receipts and Disbursements

FEBRUARY 1, 1953, TO JANUARY 31, 1954

RECEIPTS			BUDGET DISBURSEMENTS		
dule B-I)			(per Schedule B-II)		
	Budget	Actual			
rom Districts	$ —	$5,627,855.31	Missions	$2,321,845.00	$2,211,839.67
rom Sundry Sources	—	409,445.48	Television	488,000.00	488,000.00
			Higher Education	2,100,000.00	2,025,068.29
			Support and Pensions	808,000.00	734,037.73
			Parish Education	115,500.00	117,442.59
			Stewardship, Missionary Education and Promotion	150,000.00	140,431.28
			Administration	363,220.00	455,133.34
			Standing and Special Committees	66,600.00	65,365.53
			Contingent Reserve Fund	86,835.00	—
Budget Receipts	$6,500,000.00	$6,037,300.79	*Total Budget Disbursements*	$6,500,000.00	$6,237,318.43

EXCESS OF BUDGET DISBURSEMENTS OVER RECEIPTS		$ 200,017.64
Less		
Gift from Concordia Publishing House to Apply on 1953 Budget Deficit	$ 150,000.00	
Budget Surplus from 1951	35,099.53	185,099.53
BALANCE OF 1953 DEFICIT (to Schedule A-I)		$ 14,918.11

Schedule B-I

Statement of Budget and "Conquest for Christ" Collection Receipts

FEBRUARY 1, 1953, TO JANUARY 31, 1954

RECEIPTS FROM DISTRICTS	Budget	"Conquest for Christ"
Alberta and British Columbia	$ 15,980.00	$ 2,838.00
Atlantic	162,643.03	30,318.99
California and Nevada	66,692.43	9,435.24
Central	565,781.26	51,672.94
Central Illinois	196,211.89	9,274.98
Colorado	42,584.84	21,857.77
Eastern	134,429.75	10,637.54
English	320,343.43	70,820.31
Florida-Georgia	13,170.63	2,182.79
Iowa East	141,001.04	9,527.72
Iowa West	254,000.00	21,357.83
Kansas	170,151.81	15,785.96
Manitoba and Saskatchewan	14,203.41	4,760.19
Michigan	556,829.56	118,929.65
Minnesota	477,621.38	69,423.17
Montana	24,626.21	1,626.58
North Dakota	82,500.05	12,453.08
North Wisconsin	252,515.24	14,222.87
Northern Illinois	531,526.16	20,741.94
Northern Nebraska	95,000.00	17,879.55
Northwest	100,000.00	8,475.23
Oklahoma	34,309.12	3,042.13
Ontario	35,814.17	3,993.72
South Dakota	65,995.00	7,900.16
South Wisconsin	347,384.85	12,368.70
Southeastern	74,736.74	12,176.98
Southern	14,198.65	7,813.61
Southern California	60,000.00	19,952.21
Southern Illinois	120,543.71	6,750.08
Southern Nebraska	143,069.03	8,330.79
Texas	91,251.95	47,923.77
Western	422,739.97	53,157.69
Total Receipts from Districts (to Exhibit "B")	$5,627,855.31	$ 707,632.17
MISCELLANEOUS RECEIPTS		
Sundry Sources (to Exhibit "B")	409,445.48	4,071.85
TOTAL BUDGET RECEIPTS (to Exhibit "B")	$6,037,300.79	$ 711,704.02

Schedule B-II

Statement of Budget Disbursements

FEBRUARY 1, 1953, TO JANUARY 31, 1954

MISSIONS	Budget	Actual
Blind Missions	$ 21,845.00	$ 21,695.55
Deaf Missions	151,000.00	151,000.00
European Missions	110,000.00	102,975.38
Foreign Missions	772,000.00	772,000.00
Negro Missions in U. S. and Africa	355,000.00	355,000.00
North and South American Missions	850,000.00	754,076.18
Student Service Commission	37,000.00	37,000.00
Secretary of Missions	18,000.00	14,076.35
Medical Missions	7,000.00	4,016.21
Totals for Missions	$2,321,845.00	$2,211,839.67

TELEVISION	
Total Television	$ 488,000.00
HIGHER EDUCATION	
Colleges and Seminaries	$1,981,092.82
Board for Higher Education	42,400.00
Accounting System Introduction	4,817.18
Accreditation of Colleges	3,000.00
Introduction of Senior College	10,000.00
Professors' Conference	——
Meeting of Educational Personnel	7,500.00
Scholarships for High Schools	10,500.00
Emergency Remodeling and Repairs	40,690.00
Totals for Higher Education	$2,100,000.00
SUPPORT AND PENSIONS	
Support and Executive Office	$ 737,000.00
Death Benefits	32,000.00
Candidate Subsidy	15,000.00
Accounting in Fiscal Office	24,000.00
Special Pension Premiums	——
Totals for Support and Pensions	$ 808,000.00
PARISH EDUCATION	
Board for Parish Education	$ 100,000.00
Board for Young People's Work	15,500.00
Special Library Account	——
Totals for Parish Education	$ 115,500.00
STEWARDSHIP, MISSIONARY EDUCATION, AND PROMOTION	
Stewardship, Miss. Ed. and Promotion	$ 150,000.00
Totals for Stewardship, Missionary Education and Promotion	$ 150,000.00

ADMINISTRATION	Budget
Appeals, Board of	$ 1,500.00
Auditing Department	12,500.00
Chicago Office	720.00
Collection Materials	——
Comptroller's Department	——
Convention Expenses	45,000.00
Directors, Board of, Including Planning Counselor (A)	35,000.00
Equipment — Fiscal Office	5,000.00
Fiscal Conference	12,500.00
Fiscal Office	32,000.00
Foreign Exchange	500.00
Legal Department	5,000.00
Maintenance of Office Building	34,500.00
Periodicals, Gratis	——
Planning Counselor (A)	——
Presidents, College of	5,000.00
President's Office	25,000.00
Production and Purchasing Department	——
Public Relations	55,500.00
Reserve, Fire and Tornado Insurance	50,000.00
Secretary's Office	4,500.00
Statistical Bureau	10,500.00
Statistical Yearbook	9,000.00
Transportation Department	3,000.00
Trustees, Board of	500.00
Vice-Presidents' Allowance and Exp.	16,000.00
Totals for Administration	$ 363,220.00

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

AND SPECIAL ES		
ommittee	$ ——	$ 403.78
Committee	——	492.51
hitecture Committee	1,000.00	1,565.19
istorical Institute	9,600.00	9,600.00
al Matters Committee	500.00	729.16
nity Committee	3,000.00	2,720.02
rch Committee	——	55.87
ganizations Committee	1,100.00	508.87
and Liturgics Committee	500.00	494.57
n KFUO Subsidy	10,000.00	10,000.00
esearch Committee	5,000.00	5,000.00
ure Committee	22,000.00	18,989.60
adio and Television Comm.	5,000.00	5,225.77
acement Committee	400.00	——
Findings Committee	——	785.82
ctions Committee	——	190.52
al Relations Committee	——	6,568.01
achers Committee	——	243.50
visory Committee	——	1,114.24
ey Committee	——	678.10
ns	5,000.00	——
ision Survey Committee	3,500.00	——
r Standing and Special mittees	$ 66,600.00	$ 65,365.53
NT RESERVE FUND	$ 86,835.00	$ ——
DGET DISBURSEMENTS "B")	$6,500,000.00	$6,237,318.43

Exhibit "C"

CHURCH EXTENSION FUND

FEBRUARY 1, 1953, TO JANUARY 31, 1954

BALANCE, FEBRUARY 1, 1953		$ 454,370.94
Add		
Receipts:		
Contributions	$ 3,167.82	
Legacies	1,824.15	
Loan from Home Missions Reserve	100,000.00	
Loan Grants from "Conquest for Christ" Funds	1,367,000.00	
Administration Fees	20,734.71	
Repayment of Notes Receivable	319,767.51	
Notes Payable	63,875.00	1,876,369.19
		$2,330,740.13
Deduct		
Disbursements:		
Expenses	$ 1,728.60	
New Loans — Church Ext. Fund	672,100.00	
New Loans — "Conquest for Christ" Grants	1,367,000.00	
Note Receivable Charged Off	10,000.00	2,050,828.60
BALANCE, JANUARY 31, 1954		$ 279,911.53

SYNODICAL BUILDING FUND

Exhibit "D"

JANUARY 31, 1954

	APPROPRIATIONS				
	"Conquest for Christ"	Other Appropriations	Total Appropriations	Expended	Unexpended Balances
ade to Rehabilitate College Properties					
ned to Contingent Reserve Fund	$ 270,000.00	$ ——	$ 270,000.00	$ 254,478.50	$ 15,521.50
Iade to Carry Out Provisions of the g for Tomorrow" Program	773,121.33	——	773,121.33	768,219.03	4,902.30
ade from the Contingent Reserve Ac- o Carry Out the Provisions of the g for Tomorrow" Program	181,279.60	——	181,279.60	177,828.25	3,451.35
tributions	——	141.60	141.60	——	141.60
	200,000.00	——	200,000.00	194,964.56	5,035.44
	55,000.00	——	55,000.00	55,000.00	——
	334,000.00	——	334,000.00	208,476.34	125,523.66
	250,000.00	57,584.28	307,584.28	172,524.80	135,059.48
	25,000.00	——	25,000.00	25,000.00	——
	585,000.00	——	585,000.00	278,107.84	306,892.16
	105,000.00	906.23	105,906.23	906.23	105,000.00
	218,500.00	9,109.28	227,609.28	92,180.20	135,429.08
t	648,500.00	——	648,500.00	534,409.40	114,090.60
	747,124.07	——	747,124.07	425,648.87	321,475.20
	75,000.00	——	75,000.00	75,000.00	——
	280,000.00	——	280,000.00	151,045.85	128,954.15
	312,625.18	45,000.00	357,625.18	43,292.79	314,332.39
	132,000.00	——	132,000.00	132,000.00	——
ge	3,335,000.00	——	3,335,000.00	——	3,335,000.00
ls	$8,527,150.18	$ 112,741.39	$8,639,891.57	$3,589,082.66	$5,050,808.91

Certificate of Audit

ndent auditors engaged by the Lutheran Church — Missouri e examined the books and records of that organization as , 1954, and the financial transactions for the fiscal year We have reviewed the system of internal control and the ocedure of Synod, and without making a detailed audit of ns, have examined or tested accounting records and other dence by methods and to the extent we deemed appro- examination was made in accordance with generally ing standards and included all such auditing procedures as ecessary in the circumstances.

The investment in plant, exclusive of Foreign Missions buildings, aggregated $20,360,702.84 on January 31, 1954, and has been valued on the basis of the appraisal value in June, 1932, plus subsequent additions at cost without any provision for depreciation.

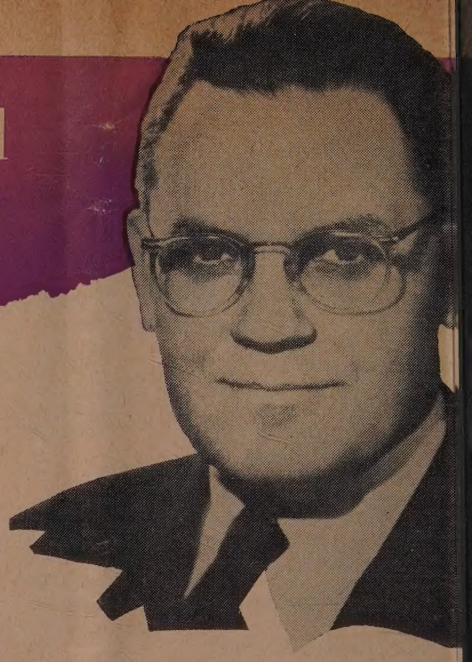
In our opinion, the accompanying balance sheet and related statements of income and expense and fund transactions present fairly the financial position of Synod as of January 31, 1954, and the results of the financial transactions for the fiscal year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

St. Louis, Mo.
March 15, 1954

TRACY B. WHITTON & COMPANY
Certified Public Accountants

A Message from God

by Armin C. Oldsen



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